

JUL 23 '85

Bailly/Chellberg Trail

This two-mile trail explores human impact on the land. To limit your own impact, please stay on the trail, leave wildflowers for the next visitors to enjoy, and carry out everything you bring in. Remember that steps and steep slopes can be slippery in wet weather.

Have a pleasant walk.



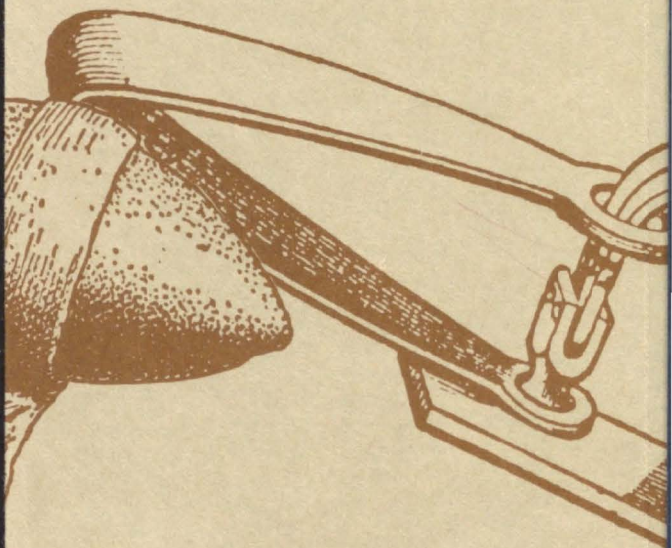
Ravine

The ravine you see below is being eroded by a small stream through the rich clay soil. The clay contains glacial till, rock ground fine by a glacier that covered this land until 14,000 years ago.

Indians hunted mastodons here soon after the ice sheet melted. An Indian village grew up on the banks of the Little Calumet River sometime between 200 B.C. and 500 A.D.

Father Jacques Marquette explored the south shore of Lake Michigan in 1675. He may have been the first European to pass this way. The missionaries, explorers, fur trappers and traders who followed in the 1700s left few more signs of their passing than the Indians who preceded them.

When the century turned again, the land was still a wilderness. Settlement would soon change that.



Bailly Homestead

Honoré Gratien Joseph Bailly de Messein was born to French-Canadian parents in a village near Montreal in 1774. He began work in the fur trade as a boy of 18 on Mackinac Island, Michigan; and he chose this site for a trading post in 1822 because a canoe route and two major Indian trails met here.

He and the Indians shared a mutual respect. His wife, Marie Le Fevre de la Vigne, was half-Ottawa. Her relatives were among the Ottawa and Potawatomie traders who continued to camp in this clearing while Bailly lived.

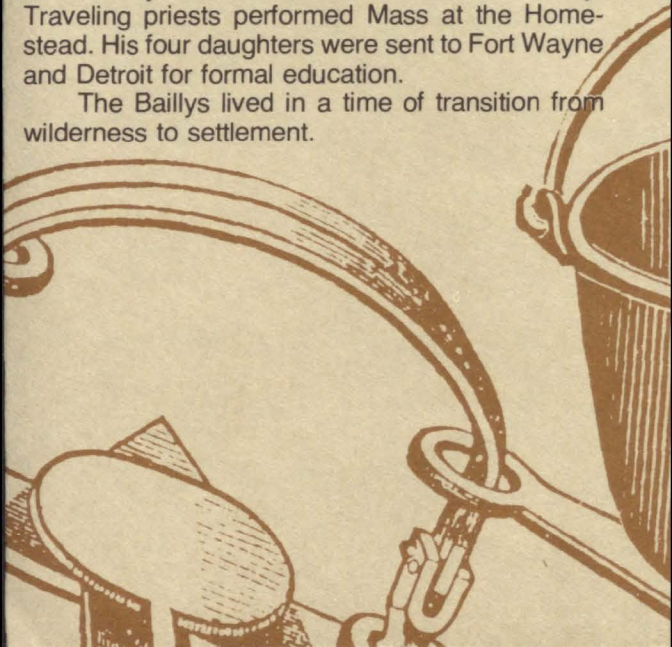
They brought him the skins of beaver, mink and muskrat. He gave them blankets, guns and cooking pots in exchange.

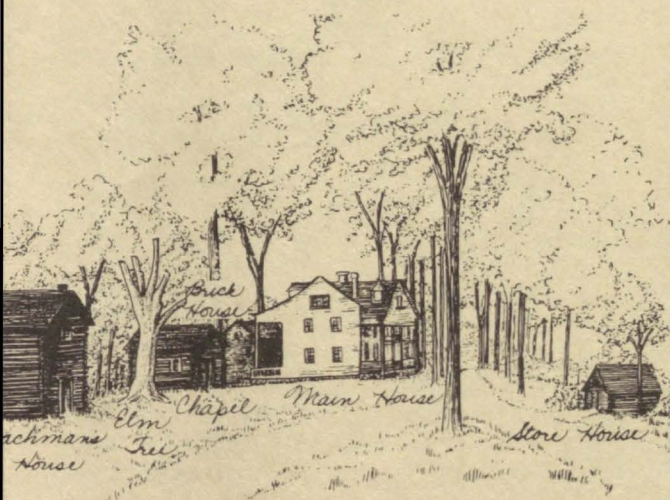
Accounts with a regular customer named Bagan showed that 18 muskrats could buy either a two-point Hudson Bay blanket, 3 tomahawks, 72 spools of thread, or 18 drinks of French champagne.

Bailly sold most of the furs to Jacob Astor's American Fur Co. The going price for a beaver pelt in 1828 was \$5. Wolfskins brought 80 cents, muskrats a dime.

Although he made his living from the wilderness, Bailly stressed a civilized life for his family. Traveling priests performed Mass at the Homestead. His four daughters were sent to Fort Wayne and Detroit for formal education.

The Baillys lived in a time of transition from wilderness to settlement.





Under British rule, the land remained wild. Like the French before them, the British sought their profits from the fur trade; they governed from afar and sought Indians as allies. The Americans pushed the Indians west and encouraged settlement to protect their interests.

That settlement, combined with overhunting, eventually made animals scarce here. When the fashion for beaver hats also declined in Europe, Bailly turned, as did other fur traders, to the business of a growing community.

He built a tavern on the Fort Dearborn-Detroit Road (now U.S. 12). He also bought land and laid out a town, but his plans were cut short by his death in 1835. Bethlehem Steel now occupies the site of "Baillytown."

Coachman's House—Employee quarters, built about 1900 from remnants of a dairy and a tool shed. The timbers were hand-hewn with a broadaxe.



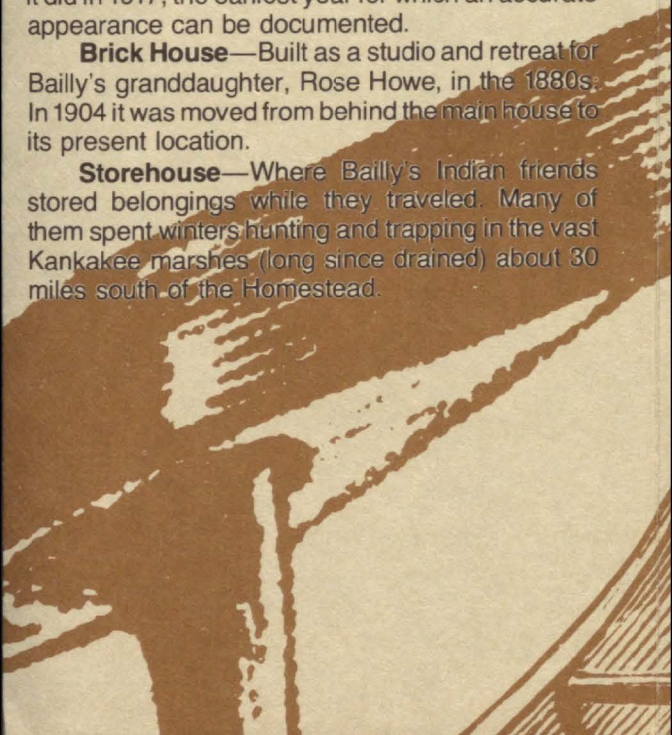
Elm Tree—Said to have been a giant when Joseph Bailly was alive. A later Homestead resident recalls picnics under its canopy in the 1920s. Although now dead, it provides life for countless insects, spiders, worms, birds, fungi, and occasional reptiles. We will preserve it as long as possible.

Kitchen/Chapel—Built in the 1820s as a kitchen and apartment. Both Joseph and Marie Bailly died in this building, he in 1835 and she in 1866. Their daughter, Rose Bailly Howe, converted it to a chapel in 1869. Subsequent repairs have greatly changed its appearance.

Main House—Home of the Bailly family from 1835 to 1917. The family's first dwelling was a log cabin next to the Little Calumet. When the river flooded them out, they built a two-story log cabin on higher ground. Joseph began this third house in 1835, months before his death. Money for the project came from Bailly's efforts in persuading Indians to sign the 1833 Treaty of Chicago. Hewn logs of oak and cedar were covered with 7-inch-wide unpainted weatherboards in the original 2½-story structure. The building has been restored to look as it did in 1917, the earliest year for which an accurate appearance can be documented.

Brick House—Built as a studio and retreat for Bailly's granddaughter, Rose Howe, in the 1880s. In 1904 it was moved from behind the main house to its present location.

Storehouse—Where Bailly's Indian friends stored belongings while they traveled. Many of them spent winters hunting and trapping in the vast Kankakee marshes (long since drained) about 30 miles south of the Homestead.



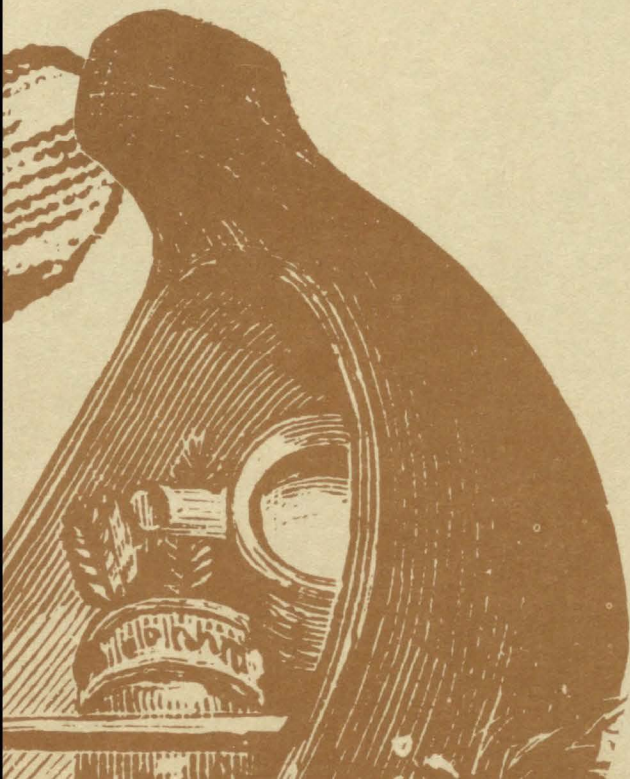
Indian Trail

Parts of the path between the Bailly Homestead and the Cemetery are said to have been an Indian trail. The clearing at the Homestead was an Indian encampment long before Bailly arrived; the cemetery may also have been an Indian burial ground.

Signs of the settlers who came afterward are much easier to see: abandoned farm fields returning to forest, rusting tools and old fences, an occasional rotting plank or crumbling brick.

The trees on Homestead lands were cut and sold for timber soon after Joseph Bailly's death. Low prices for the stumpland drew waves of immigrant Swedish farmers in the last half of the century.

In 1835, only 66 people had settled the area. By 1860, the population of Porter County was 10,000.

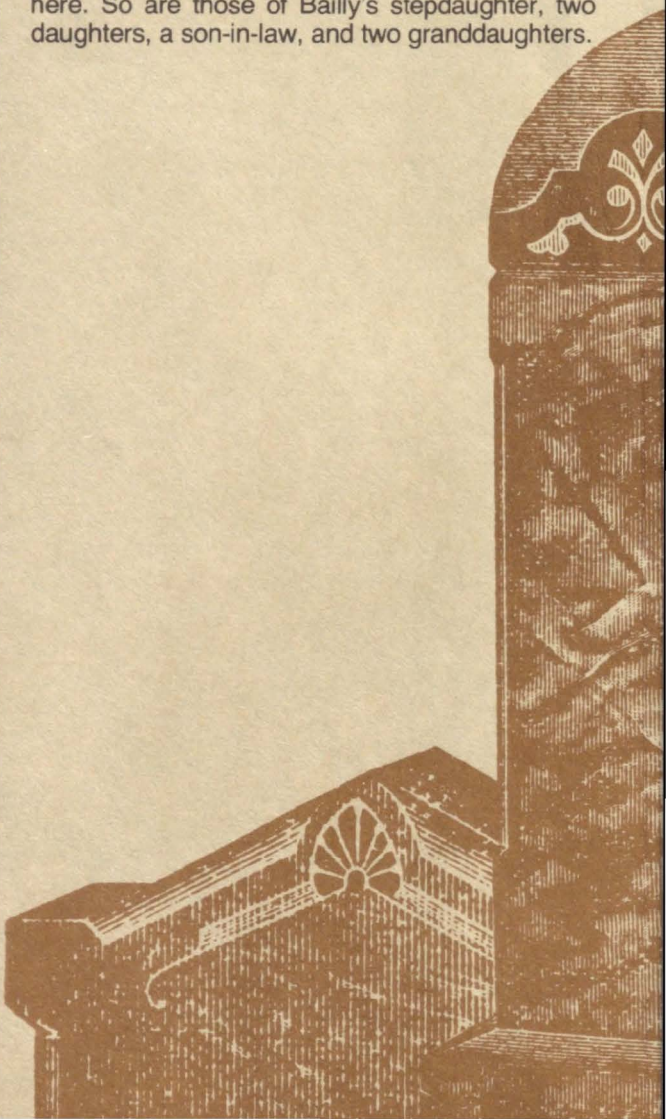


Cemetery

Joseph Bailly buried his ten-year-old son Robert here in 1827 and marked the site with a huge cross of oak.

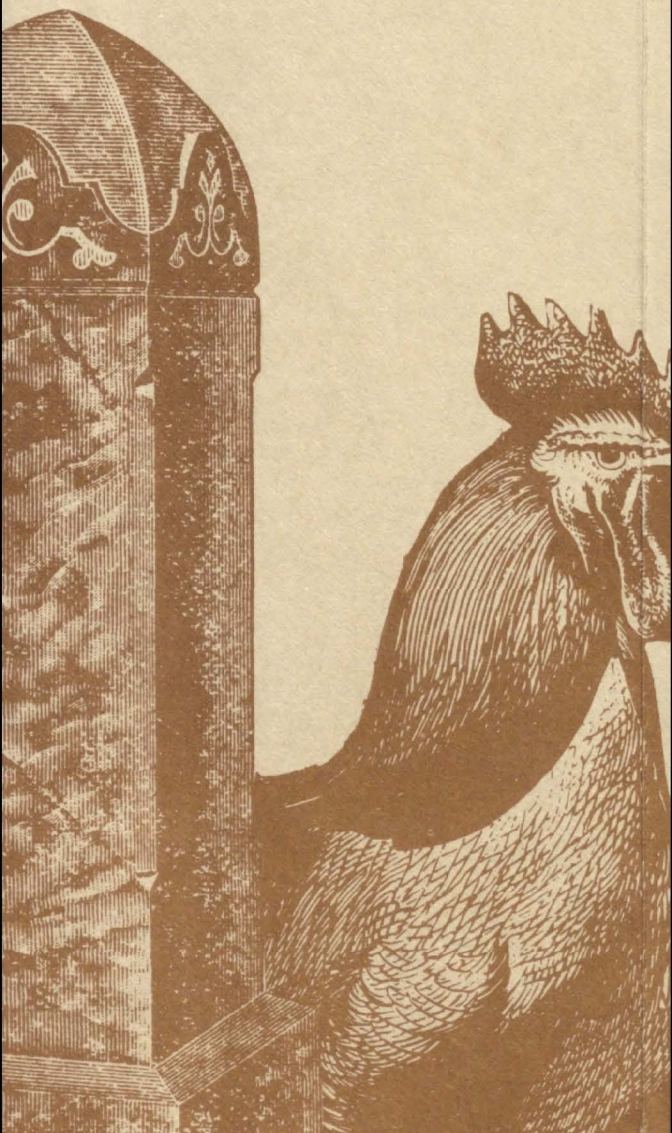
The cemetery was apparently in use earlier. Bones thought to predate white settlement have been found. And a headstone bearing the name of Isaac Schellinger is dated 1811.

The graves of both Joseph and Marie Bailly are here. So are those of Bailly's stepdaughter, two daughters, a son-in-law, and two granddaughters.



Bailly's granddaughter Frances Howe supervised the building of the wall in 1885; more stonework was added in 1914.

When you rejoin the main trail, you will descend into the ravine again. The steps can be slippery when wet or covered with leaves.



Chellberg Farm

Anders and Johanna Kjellberg (the name was later anglicized to Chellberg) left Vatore Jotland, Sweden, in 1863. They arrived in Indiana by way of Boston to join a growing Swedish community here.

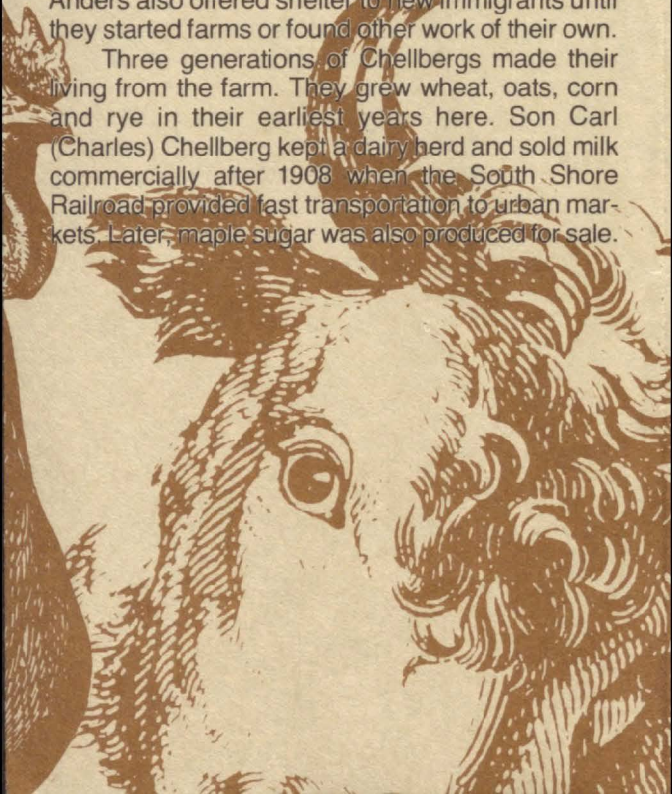
Anders was a tailor as well as a farmer. He was also a deacon and lay preacher in the local Augsburg Swedish Evangelical Lutheran Church.

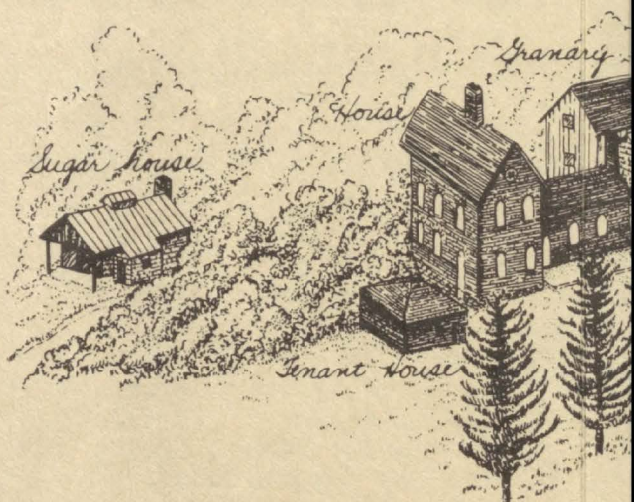
A granddaughter, Naomi Chellberg Studebaker, recalled that local children spoke Swedish at home and in school until after World War I. Traditional Swedish holidays were celebrated, including a feast on Midsummer's Day and another to celebrate the "return of light" on December 21.

The couple had three children; one died in infancy. They also raised a foster son. Family life was important to them as it had been to Joseph Bailly, but they saw the community as an extension of that family.

Harvesting was a chore shared by neighbors. Anders also offered shelter to new immigrants until they started farms or found other work of their own.

Three generations of Chellbergs made their living from the farm. They grew wheat, oats, corn and rye in their earliest years here. Son Carl (Charles) Chellberg kept a dairy herd and sold milk commercially after 1908 when the South Shore Railroad provided fast transportation to urban markets. Later, maple sugar was also produced for sale.





The Chellbergs were frugal in their use of energy, most of it renewable. A windmill pumped water up from a well; corn was air-dried in a corn crib. Horses pulled plows and wagons.

Anders Chellberg died in 1893; his wife Johanna died in 1899.

The first gas-powered tractor was brought to the farm by one of their grandsons in the 1940s.

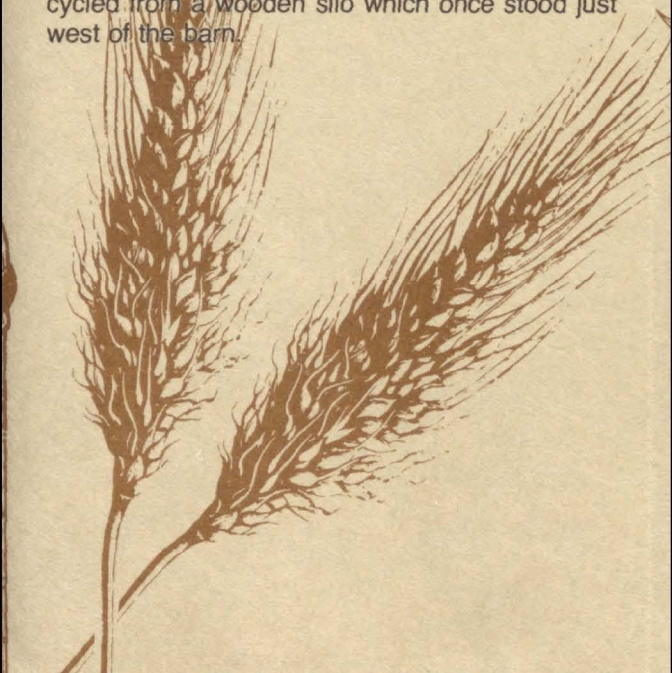




Barn—Built about 1880, reflecting an architectural style the immigrants brought from Sweden. The mortise and tenon joints are secured by wooden pegs to hold the beam frame together.

Chicken House—Built in the late 1890s with a board and batten exterior. Chicken house walls were sometimes plastered inside to reduce lice, but a granddaughter of the settlers said the main effect was for warmth.

Corn Crib—Built later than the barn or chicken house. The tongue-and-groove boards were recycled from a wooden silo which once stood just west of the barn.



Windmill—Originally a wooden structure. The pump house was rebuilt with concrete blocks around 1930. The windmill, using a type of solar energy, pumped water from a well. The Chellbergs also gathered rainwater in a cistern behind their house.

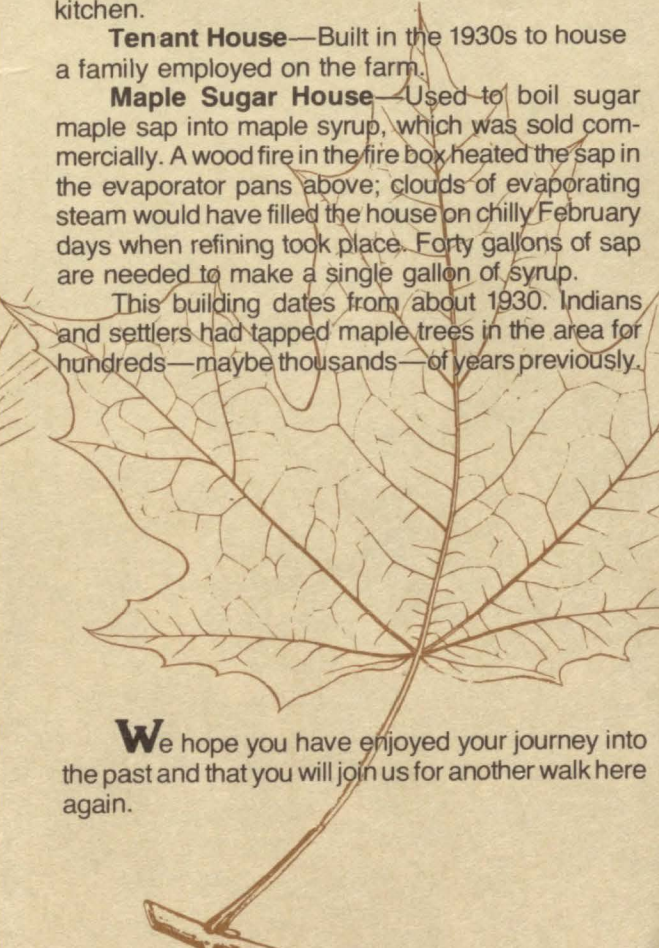
Granary—Perhaps the oldest building left on the farm, used for storing grain and other supplies. Notice the square cut nails. The stairs are narrow; if you climb them, please watch your step and use the handrail.

House—Built in 1885 (notice the date in the west gable under the roof peak) to replace an earlier frame house that burned. Bricks for the building came from a brickyard in nearby Porter. The wood frame addition was built around 1910 to house a kitchen.

Tenant House—Built in the 1930s to house a family employed on the farm.

Maple Sugar House—Used to boil sugar maple sap into maple syrup, which was sold commercially. A wood fire in the fire box heated the sap in the evaporator pans above; clouds of evaporating steam would have filled the house on chilly February days when refining took place. Forty gallons of sap are needed to make a single gallon of syrup.

This building dates from about 1930. Indians and settlers had tapped maple trees in the area for hundreds—maybe thousands—of years previously.



We hope you have enjoyed your journey into the past and that you will join us for another walk here again.